

THE HISTORIE of TITHES;

OR,
Tithes vindicated to the
Presbyters of the Gospel :

BEGV NNE

*In a Visitation Sermon, whereunto are added
the substance of divers other Sermons
and Treatises.*

Being thought fit by good Authority to be published;
And is necessary both for Clergy and Laity.

In the which is expressed the true use of
the SABBATH without controversie.

By B. P.

*Honour the LORD with thy substance, and with the first fruits
of all thine increase. PROV. 3. 9.*

I give Tishes of all that I possesse. LUKE 18. 12.

*Let him that is taught in the Word, communicate unto him that
teacheth in all good things. GAL. 6. 6.*

OXFORD,
Printed by WILLIAM TURNER, for
WILLIAM WEBB. 1637.

THE HISTORY

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February 11 1953

Tithes vindicated to the
Bishops of the Diocese
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TO
THE RIGHT WOR-
SHIPFULL SIR WILLIAM

DODDINGTON of *Breamer*, in the
County of *Southampton* Knight,

A Mirrour of Pietie and
Patience.

Honoured Sir :



That which Solomon maketh
the children and husband of
the virtuous woman to blesse
her for, and praise her in, Ma-
ny daughters have done
virtuously, but thou excellest them all,
Prov. 31. 29. is without fawning or flattery
(which God and all good hearts detest) appli-
able to you ; many sonnes and daughters in our
Church have done virtuously, in refreshing

The Epistle

the bowels of Gods servants, that serve him in the Gospel of his Sonne, and casting of large gifts into his treasury; but you have outrunne them all in our parts. For not onely the eye that seeth you, giveth witnesse to you, but also the eare that hath heard you, yea heard of you, bleisseth you for the good deeds you have done for the house of God, and the offices thereof, in restoring by way of free-will offering backe againe to the Church, those impropriations of yours, of which you might have said, we have a law of our land, and by that law I ought to hold the: & of which many a churlish Nabal would have said, Shal I take my bread, & my flesh, & give it to men I know not whence they are? 1 Sam. 25. 11. And the hearts of most of the Clergie about you are enlarged, their mouthes are opened to pray for you with Nehemiah's prayer, remember him, O God, concerning this, and wipe not out the good deeds that he hath done, & to speak good of these worthy works of yours in the gates and chiefe places of concourse. For if that one box of ointment which Mary Magdalen poured on our Savours head, be pronounced by our Saviour himselfe to be a good

Dedicatory.

good worke wrought upon him for his buriall,
and injoynd to bee sold for a memoriall of
him, wherefoever the Gospell should be pre-
ched through the whole world, Matth. 26. 13.
much more may that grace of God bestowed up-
on you, whereby the riches of your liberality
hath abounded, to the restitution of the Tithes
of those Church-livings (which you had in your
possession, and which it was in the power of your
hand to have kept back,) be published and pro-
claimed in this our Britaine world. All which
as you have done not out of lightnesse, to aine-
glory, or to gaine popular applause (which you
cannot looke after, having beene so long cruci-
fied to the world, and the world to you, both in
your afflictions, and by your sufferings, where-
with God hath tried you as a beloved sonne)
but out of a conscience truly informed out of the
saving word of God, both of the lawfulnessse
and necessity of your act, so that God who
hath promised that a cup of cold water given
to a Prophet in the name of a Prophet, shall
not lose its reward, Matth. 10. 44. and that
whosoever shall forsake Houses or lands for his
name's sake, and the Gospels, shall receive ma-

The Epistle

his fold more in this life, with life everlasting,
Luke 10. 30. hath not suffered one word of
his good promise to faile in you, but in his pro-
vidence hath by other faire waies very plen-
tifully restored this losse (as the world would
have accounted it) to you, and blessed you (as
Iacob prayed for his sonne Ioseph, Gen. 49.
25. with the blessings of beaven above, and of
the deepe that lyeth under.

Since then you have beene not onely a hear-
er, but a doer also of the duties pressed in this
discourse, and brought forth much fruit in this
kinde, giving to many others an example what
they should doe therein, as Esau said of his be-
neison to his father Isaac, that God had brought
it to his hands, Gen. 27. so may I, that God
hath brought yee to my hands, to whom I should
dedicate this part of my labours, wherein I en-
deavour to make it cleare (unlesse it be to them
that seeing will not see) that Tithes are as just-
ly the portion and right of Gods Presbyters
under the Gospel of grace, as they were of the
Priests of the most high God before the Law,
and of the Tribe of Levi by Gods gift to them
under the Law.

Now

Dedicatory.

Now the God of heaven, who hath given to you not onely to beleve in his name, but also to doe so worthily in and for his Church, and to suffer so many great afflictions, as a good souldier of Iesus Christ, (wherein you have beene a true sonne of Abraham, both in the measure of your sufferings, and the eminency of your patience) make your comforts abound by Christ, as the sufferings of Christ have abounded in you, and after you have suffered a while, filled up that which is behinde of the afflictions of Christ in your flesh, and are come out of the furnace of affliction as his tried gold, bestow upon you that crowne of life, promised to them that love him, and indure tribulations.

From the Rectory of
Ludgershall, in the
County of Wiltes,
June 7. 1637.

Your servant in our
L O R D and com-
mon Saviour,

Barthol. Parsons.

Dedication.

Now the God of heaven, who hath given to
 you not only to believe in his name, but also to
 do so worthily in and for his Church, and to suf-
 fer so many great afflictions, as a good soldier
 of Iesus Christ, wherein you have been a true
 soldier of Abraham, both in the measure of your
 sufferings, and the eminency of your patience
 make your comfort abundant by Christ, as the suf-
 ferings of Christ have abundant in you, and as
 for you have suffered a while, filled up that
 which is behind of the afflictions of Christ in
 your flesh, and are come out of the furnace of
 affliction as his tried gold, before whom you
 that crown of life, promised to them that love
 him, and endure tribulations.

Your servant in our
 Lord and con-
 sideration
 John 22. 1637.

From the Rectory of
 Ludgvan, in the
 County of Wilts.
 June 2. 1637.

Barthol: Parsons



DEUT. 33. 11.

Blesse, Lord, his substance, and accept the worke of his hands.



IT is not unknowne to them that know any thing, that *Moses* in this whole Chapter is *totus in benedictionibus*, spendeth himselfe in blessings, and standeth as it were upon mount *Gerizzim*, *Deut. 27. 12.* to blesse the people of *Israel*, with a severall blessing upon every Tribe amongst them. The Text which I now propose unto you, is a little drop of that dew of grace which falleth here upon the head of the Tribe of *Levi*, which the Lord had separated from among their brethren, *to teach Jacob his judgements, and Israel his law, vers. 12.* And herein this man of *G O D* calleth upon the mighty *J E H O V A H*, who being the greater, can blesse the lesse, *Heb. 7. 7.* whose blessing is a doing of some good (a), bestoweth some gift alwaies upon them that are blessed of him (b), maketh rich, *Prov. 10. 22.* and of whom whosoever are blessed, they shall be blessed indeed, as *Isaac* said of his blessing of *Jacob*, *Gen. 27. 33.* To blesse, that is, to defend and multiply: for blessing especially and properly

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(a) *Dei benedicere est benefacere.* Lucas 25. Brug. in Matt.

(b) *Dei benedictio aliquid meritis semper his qui ab eo benedicuntur impertit.* Orig. in Rom. 12.

The history of Tithes.

(c) *Benedictio in multiplicati-
one solet max-
ime & proprie
intelligi. Aug.
in Psal. 66.*

(d) Calvin,
Pagnine, Mar-
tin Borrahus,
Chald. para-
phr. &c.

(e) *Vulg. edit.*

(f) Cajet. Jun.

(g) *In loc. ut
sacerdotio or-
nasti Levitas,
ita etiam ad
istud conser-
vandam, ope
illarum qua
cernuntur in
primitiis &
decimis fortu-
nato.*

* *Eusebius.*

perly is understood in multiplication (c): according to which, *Moses* telleth *Israel*. *GOD* will blesse thee, and multiply thee, hee will blesse the fruit of thy wombe, &c.

Deut. 7. 13, 14. His substance] *חֵן* for so after our best translators (*quorum nomen sit in benedictione*), I rather turne the word with many learned Interpreters (d), finding for warrant hereof this word bearing the same sence, *Deut. 8. 17.* Beware lest you say, my power, and the strength of mine hand hath prepared me *חֵן* this wealth. And *Job 20. 15.* Hee hath swallowed downe *חֵן* riches: then with others, his strength (e), his army, and multitude (f); for the words are well glossed by *Martin Borrahus*, as thou hast adorned the Levites with the Priesthood, so for the maintenance of this, prosper their riches, which consist in First-fruits and Tithes (g): and to accept, or, as *Junius* more fully, *grato animo suscipere*, with a favourable minde to receive; and as the Greek phrase runneth, *Heb. 13. 16.* * to bee well pleased with the works of his hands] so that howsoever hee shall many times spread out his hands unto a rebellious and gainsaying people, *Isa. 65. 2.* goe unto a rebellious people that will not heare, *Ezek. 2. 3, 4.* that altogether breake the yoke, and burst the bands of the Lords ordinances in sunder, *Jer. 5. 5.* and so may seeme to labour in vaine, and spend his strength in vaine, and for nothing, yet his judgement may be with the Lord, and his worke with his God, *Isa. 49. 4.*

Before I come to the right dividing of these words, *2 Tim. 2. 15.* and to shew how they are profitable for doctrine, for reproofs; for correction, for instruction in righteousness, *2 Tim. 3. 16.* the giving of satisfaction to two questions that lye in the way, shall be as a word spoken in due season. First, why the man of *GOD* more specially poureth out a prayer for a blessing upon *Levies* substance, than any other of the Tribes, unless it be *Jo-
sephs*,

The history of Tithes.

3

Japhs, vers. 13. &c. upon whom the blessings also of his father prevailed above the blessings of his progenitours, *Gen. 49. 26.* Secondly, why he prayeth not rather that the worke of *Levies* hands should be blessed by *G o d*, than that it should bee accepted of him? Of either word.

For the first. Is there not a cause, nay a double cause, why he should thus strive in prayer? why with *Jacob* he should not let the *L o r d* goe, unlesse he gave a blessing, *Gen. 32. 26.* to *Levie*, substance? First, for the consolation of *Levi* himselfe. This prayer (saith *Calvin*) seemeth secretly to be opposed to that penury which would come upon the *Levites*, unlesse *G o d* had provided them food by some other meanes, than by the revenues of their fields. They were deprived of all common inheritance, and *G o d* himselfe was their possession. Therefore that their estate might not be troublesome to them, *Moses* ministreth a comfort, and biddeth them expect from *G o d* all abundance for sufficient food, and promiseth that his blessing shall be in stead of a large revenue (*b*). The other for the consternation of *Levies* enemies, those *Harpyes*, who as the Poet saith (*i*),

Diripiunt q̄ dapes, contactuq̄ omnia fadant
Immundo, —————
Tristius haud illis monstrum, nos savior ulla
Pestis, &c. —————

For the wisdom of the Spirit of *G o d*, in whose eyes all things are naked and opened, *Hob. 3. 13.* and who declareth the last things from the beginning, *Isa. 46. 10.* foresaw and foreshewed, that the dayes would come, that men would be so farre from bringing offerings with the *Israelites* to the building of the *Tabernacle*, *Exod. 36.* that they would rather let it lye waste, yea, make it waste themselves, that they might dwell in fielded houses,

(h) *Videtur hac precatio tacite opponi penuria qua Levitas manebat, nisi aliunde illis cibum suppeditasset Deus, quam ex agrorum proventu. Privati erant communi hereditate, & solus Deus erat illis prolatifundio. Ergo ne illis molesta sit sua conditio, solatium adhibet Moses, & iubet à Deo expectare copiam qua ad victum sufficiat, ac promittit eis benedictionem uberissimi proventus loco fore. Calv. in loc.*
 (i) *Æneid. 3:*

The history of Tithes.

Hagg. 1. So farre from asking with *Saul*, *What present shall we bring to the man of God?* *1 Sam.* 9. 7. that they will rather with *Gehezi* pursue them hard to pull somewhat from them, *2 King.* 5. 20. so farre from providing with the *Shunamite*, a chamber furnished for the Prophet *Elisha*, *2 King.* 4. 10. that rather with prophane *Tobiah*, they will chamber themselves in the courts of the house of G O D, *Nehem.* 13. 7. and with *Oreb* and *Zeeb*, take to themselves the houses of G O D in possession, *Psal.* 83. 12. So farre from paying Tithes of all, with *Abraham*; yea, of the spoiles gotten in warre, to the Priests of the high G O D, *Heb.* 7. 2. that they will rather spoile them, yea, G O D himselfe in Tithes and Offerings, *Mal.* 3. 8. To shew therefore that these mens wayes are as much abominable to J E H O V A H, as they are different from his wayes, he prayeth that where they would bring a curse, he would give a blessing; where they would devoure, hee would defend; where they would diminish, he would multiply; where they would spoile, he would protect; and addeth this imprecation against such, *Smite through the loines of them that rise against him, and of them that hate him, that they rise not againe.*

The other question is, why he rather prayeth not for a blessing from God upon their labours, then an acception of their labours by God? Since, *Except the Lord build the house, their labour is in vaine that build it*, *Psal.* 125. 1. Except he give increase, *Pauls* planting, & *Apollo's* watering, is nothing, *1 Cor.* 3. 6, 7. Except hee open the heart, as he did *Lydia's*, *Act.* 16. 14. their speaking to the eare is but a beating of the aire; for, he hath his chaire in heaven, who teacheth the hearts (k). The answer whereof may be, that *Moses* prayeth rather here for an acception of *Levies* labour by G O D, as being their proper & peculiar good, than for a blessing upon their labours; which is their peoples good committed to them. For although

Levi

(h) *Cathedram
in celo habet,
qui corda docet,
Aug.*

The history of Tithes.

5

Levi, the LORDs messenger, must so unfainedly desire in his heart the salvation of *Israel*; that in the fervency of his zeal, he could be content, with *Moses*, to be razed out of GODs Book for them, *Exod.* 32. 32. With *Paul*, be willing to be separated from Christ for them, *Rom.* 9. 3. Although their standing fast in the LORD, must be the life, and the joy of his heart, *1 Thes.* 3. 8. That hee may rejoyce in the day of the LORD, that he hath not run in vaine, *Phil.* 1. 16. Although every soule that he saveth, must be his crowne of rejoycing, his glory and joy in the presence of Christ at his coming, *1 Thes.* 2. 19, 20. Yet shall *John Baptist* as well receive his crowne for preaching vengeance against disobedient *Hered*, as for winning converts to come to his baptism, and professe resurrection of life, *Luk.* 3. And we are unto GOD the sweet favour of Christ, not only in them that are saved, but also in them that perish, *2 Cor.* 2. 15. And although we labour in vaine in the world, and spend our strength for nought: yet is not our work unregarded before God, neither shall it passe unrewarded, *Isa.* 49. 4. *Thoe* prayeth therefore for this acceptation, as being their speciall good for whom he specially prayeth.

To come then to the anatomizing, the unfolding of this Text. We have here *honor Levitarum*, the *Levites* honour, & *onus Levitarum*, the *Levites* duty: a substance wherewith *Levi* must bee supported, and sustained; and a work wherewith he must be burthened. We have here, what *JEHOVAH* (who giveth liberally to every one that asketh of him, *1am.* 1. 5.) is invocated to doe for him, *To blesse his substance.*] What his Master, to whom he standeth or falleth, *Rom.* 14. 4. is intreated favourably to accept from him, *Accept the worke of his hands.*] What must descend from *JEHOVAH* to *Levi*? a blessing upon his substance. What must ascend and come up in remembrance before *JEHOVAH* from *Levi*? an acceptable worke. In a word, all is comprehended:

The history of Tithes.

in a twofold petition. First, for a blessing to be powred downe upon *Levies* substance from *Jehovah*. Secondly, for an acceptation of *Levies* worke by *Jehovah*. In the former wee have either the author from whom the blessing must come, *Blesse God*; or the object on which it must come, *substance*; amplified by the property, *his substance*. In the later wee have againe, first, an intimation of a worke to be performed by *Levi*, *the worke of his hands*: secondly, a supplication for the acceptation of it, *accept the worke of his hands*.

To beginne with the first, the author from whom this blessing must come, is he who openeth his hand, and filleth with his blessing every living thing, *Psal. 145. 16.* even the *LORD*: *blesse Lord*.] In this particular then as in capitall letters, like to that vision of *Abacuk*, so plaine, that he may runne that readeth it, *Hab. 2. 2.* We have this lesson, that the *LORD* is an ever-springing, an ever-streaming fountaine, from which all good gifts spring and flow upon every thing: and that this King of Kings and *LORD* of *LORDS*, is as that tree shewed to *Nebuchadnezzar* in a dreame, having in it meat for all, under the boughes whereof the beasts of the field had shadow, in the boughes whereof the fowles of the heaven dwelt, and of which all flesh was fed, *Dan. 4.* And as on the one side affliction commeth not out of the dust, neither doth misery spring out of the ground, *Job 5. 6.* but whatsoever evill is done in the City (*malum poena*, the evill of punishment) it is the *LORD* that doth it, *Amos 3. 6.* For whereas there are two kindes of evill; sin, and the punishment of sin (1): sinne belongeth not unto *God*, the punishment of sinne belongeth unto him as the avenger: so on the other side, not onely promotion, but every good gift, commeth neither from the east, nor west, nor from the south, *Psal. 75. 6.* but it is from above, and commeth downe from the Father of lights, *Jam. 1. 17.* and it is a generall interrogatory to bee ministred unto

(1) Cum sint duo genera malorum, peccatum & poena peccati, &c. Aug. contr. Adimant. Manich.

unto every one, *What hast thou that thou hast not received?* 1 Cor. 4. 7. The voice of the naturall man who placeth his perfection in himselfe, is, By the strength of mine hands I have done this, and by my wisdom, for I am prudent, *Isa. 10. 13. Is not this great Babylon that I have built by the might of my power?* Dan. 4. 30. His owne power, his owne mighty power. But they that are taught in the Schoole of grace, have learned to beleeve with their hearts, and confesse with their mouths, that it is the LORD that giveth, *Job. 1. 21.* that because GOD hath dealt graciously with them, they have all things, *Geh. 3. 3. 11.* that all things come of GOD, all the store that they have cometh of his hand, and all is his owne, 1 Chron. 29. 14, 16. Let us beware then (beloved) of sacrificing to our nets, of burning incense to our drags, *Abac. 1. 16.* But as all things are of him, so to him let us give glory for all things, as the Apostle completh them together, *Rom. 11. 36.* And let us be as mindefull to remember, as forward to receive; as ready with our Hallelu-jahs after deliverance, as with our Hosannahs in the time of trouble; as ready with our *Quid retribuamus?* *What shall I render unto the Lord?* *Psal. 116.* after benefits received; as with our *Domine miserere's*, *God be mercifull unto us, and blesse us*, *Psal. 65. 1.* in our woes and wants: as ready to fall downe at JESUS feet, and give thanks after cleansing, as afore to cry out, *Jesus, master, have mercy upon us*, *Luke 17. 13.*

But I cannot *figere pedem hic*; I hasten from the author of this blessing, to the object about which it is conversant, a substance, wealth, riches, (so much the word imports) and that such as is his, not others; his owne peculiar, not other mens almes or voluntary contribution, to be given and taken away at pleasure; his in justice, as his proper right, not his by way of gratuity, and at other mens courtesie; for so serving at the Altar would soone come to starving at the Altar. But because
the

the Priests, and all the whole Tribe of *Levi*, were to have none inheritance in the land of Israel, nor any part among them, *Num.* 18. 20. nor to share with their brethren, in dividing the land by lot among the Tribes, *Deut.* 18. 1, 2. let us examine a little what this substance of *Levies* was, what in the whole was the portion of *Aaron* and his seed, that were to minister unto *GOD* in the Priests office, *Exod.* 28. 1. of the *Levites*, that were appointed over the Tabernacle of the Testimony, to doe service in it, *Num.* 1. 50. First then, although the land was not divided amongst them, as to the other Tribes, yet had they (in all likelihood) in the Cities, and suburban grounds assigned unto them, as much as the portion of the greatest Tribe came unto. For the fourty eight Cities, which the children of Israel were commanded to give them to dwell in, with the Suburbs for the Cities round about them, reaching two thousand cubits on every side from every City, *Num.* 35. 4, 5, 6. must in all probability equall the portion of any other Tribe, in so little a land as that was, which by *S^t. Hieromes* description (*m*) did containe but in length from *Dan* to *Beerseba* an hundred and sixty miles, in breadth from *Joppe* to *Bethlehem*, about fourty six miles. Secondly, besides this glebe wherewith they were indowed, they had all the tenth in Israel, *Num.* 18. 21. even all the Tithes of Corne, Wine, Oyle, Fruits, Herds and Flocks, *Levit.* 27. 30, 31. Thirdly, they had every thing which opened the matrice in all flesh, whether of men or beasts, the firstlings of Kine, Sheepe, and Goats, not to bee redeemed; the firstborne of Men to bee redeemed at five shekels, and the firstlings of the other beasts to be redeemed at the Priests estimation, with a fift part put to it, *Exod.* 34. 19, 20. *Num.* 18. 15, 16. *Levit.* 27. 27. *Nehem.* 10. 36. Fourthly, they had the first fruits, even whatsoever was ripe in the Land, *Num.* 18. 13. the first fruits of their Corne, Wine, Oyle, the first fruits of the fleeces of their

(m) *Hierom.*
Epi. ad Darda-
num.

The history of Tithes.

their Sheepe, *Deut.* 18. 4. the first fruits of all manner of Trees, and of their very dough for a blessing upon the rest, *Ezek.* 44. 30. *Nehem.* 10. 35, 37. Fifthly, they had all Oblations and Vowes, even every devoted thing in Israel, *Num.* 18. 18, 14, 19. *Ezek.* 44. 29, 30. Sixthly, they had every meat offering, every sinne offering, every trespass offering, every heave offering, every shake offering, and the shew bread, *Num.* 18. 9, 10. *Ezek.* 44. 29. *Levit.* 24. 9. Seventhly, of Sacrifices eucharistickall, the breast and the shoulder, *Num.* 18. 18. *Levit.* 7. 31, 32. of other Sacrifices, the shoulder, the two cheekes, and the maw, *Deut.* 18. 3. and of whole burnt Sacrifices, the skinne, *Levit.* 7. 8. And last of all, all the males among them must three times a yeare appeare before the L O R D, in the place which he should choose, and not come empty handed, but every one was to give as he was able, according to the blessing of the L O R D which he had given him, *Deut.* 16. 16. This was the matter of their maintenance, being in respect of the quantity very large and liberall, and for the manner of it also, it was very honourable, for all these duties were to bee brought yeare by yeare unto the house of God, *Neh.* 10. 35, 37. that, (as (n) *Philo* *Judaeus* observeth) from thence the Priests and Levites might receive them as from the hands of G O D, and not bee upbraided by the people, as though they lived by them, and were their almesmen, which is now rise in the mouthes of rude and ignorant men: But G O D stoppeth the mouthes of such miscreants, when hee saith, *I have given the children of Levi all the tenth*, *Num.* 18. 20. I, whose the earth is, and the fulnesse thereof, *Psal.* 24. 1. and not the children of men. to whom I have given the earth, *Psal.* 115. 16. And if any for their owne ease were desirous to redeeme any duty, and not to carry it to the L O R D S house, (which to some that dwelt afarre off would have beene very cumbersome) they were to pay according to the Priests estimation, at all times, *Levit.*

(n) *Lib. de prim. sacerdot.*

The history of Tithes.

27. 27. with the addition of a fift part; and not by any injurious and Church-robbing prescription or custome, a feather for a goose, as the change of the times hath made it amongst us. And if any but through ignorance (for wilfull theft in civill matter was punished with a fourefold restitution, *Ex. 22. 1.* much more in the things of G O D) detained any thing either in whole or part, which was holy to G O D, he was to bring a ramme for an offering, to make good that which he withheld, and to adda fift part, *Levit. 5. 15, 16.* This both for the matter and the manner was the substance of *Levi*, given, granted, assigned and confirmed to him, *hereditibus & successoribus in perpetuum*, for their executing the Priests office, for their service in the Tabernacle, for their teaching of *Jacob Gods judgements*, and *Israel his law*; and that not by man (by whom notwithstanding any thing devoted to the L O R D is most holy, *Levit. 27. 28.*) but by this J E H O V A H, who is implored here to blesse his substance; unto whom by an eternall right, before the Law, under the Law, and after the Law, all Tithes are holy, *Levit. 27. 30.* and so not onely his, as the whole earth is his by right of creation and preservation, (for he hath founded it upon the seas, and established it upon the floods, *Psal. 24. 3.* but by a propriety and immediate right that he hath in them, as having separated them from mans use to himselfe, and allowed man none interest in them at all, no nor of use and possession.

Now to come home with this to our times, men, brethren, and fathers: Was this *Levies* substance? Was the L O R D so bountifull to the Priests and Levites under the Law? And will he not be as liberall to those whom he hath put apart to preach the Gospel, and to serve him in the Gospel of his Son? If the ministrations of death, of condemnation, a *Cor. 3. 7, 9.* received so plentifull and large a maintenance from the hand of God, no man that hath any understanding in the mystery of Christ, can deny,

deny, but he would be as open handed to the ministrations of life and of the spirit. And why shall not the Apostles reasoning *a pari*, that as they which minister about the holy things, live of the things of the Temple; and as they which wait at the Altar, are partakers of the things of the Altar; even so God hath ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14. hold as well for the proportion and quantity of the maintenance, as for the just right and authority to claime and receive it? so that from that very Scripture we may not onely shew, that as God and not any man gave the Tithes to *Levi*; so God and not man hath ordained, that the Preacher of the Gospel should live of the Gospel; not of the Disciples goods, but of the Gospel, as *Theophylact* (p) glosseth the words, not of the Disciples goods; by way of voluntary contribution, or beggerly almes, but upon their owne goods gotten by preaching of the Gospel: for neither (as *Theophylact* saith there) doest thou yeeld them maintenance, but their owne industry maintaineth them (p); but also that as great a portion and proportion is due to him that preacheth the Gospel, as to him that ministred in the Tabernacle, and served at the Altar. And if as great, why not the selfe same in kinde for Tithes, Oblations, and vowed things (setting aside the Sacrifices, and the like, which were meerly ceremoniall and shadowes of things to come, and are now abrogated by Christ the body and substance of them, Col. 2.) Since they were due to God long before the Law, as wee see in *Abrahams* giving Tithe of all to *Melchisedech* Priest of the high God, Gen. 14. in *Jacobs* vowing of Tithes unto God, Gen. 28. since there can be no better course for fulfilling that Canon of the Apostle, *Let him that is taught in the word, communicate to him that teacheth, in all his goods or good things*, Gal. 6. 6. If in all his good things, why not by way of a tenth? since there can be no more equall course,

(o) Non ex
discipulorum
facultatibus
sed ex Evange-
lio. Theophy-
lact. in 1 Cor. 9
(p) Neq; enim
tute ipsis alimo-
nium submi-
nistras, sed pro-
pria quadam
industria ipso-
rum.

The history of Tithes.

any quantity above that being too little for the teacher to receive, and under it being too much for him that is taught to give. That Tithes are to bee given to God and his Ministers, *Abraham* signifieth by his deeds, *Iacob* by his promises, afterwards the Law ordaineth it, and all the holy Doctors mention it (q).

But here,

The scorching East, the South winde loud doe bluster,

The Southwest winde up all his storme, doe muster (r).

The Tabernacles of Edom, and the Ishmaelites: of Moab and the Hagarins, Gebal, Ammon, and Amalek, the Philistines, with the inhabitants of Tyre. Assur also is joyned with them, Psal. 83. 6, 7, 8. Polititians and Papists, Schismatikes and Atheists, are confederate together against God and his Church, for the spoiling of him and it in Tithes and Offerings, *Mal. 3. 8.* The Polititians plea, is, that *Levi* was in estimation as the tenth part of *Israel*, and therefore having none inheritance amongst them, had the tenth for their inheritance, whereas our Clergy are not the tenth part, nay scarcely the fiftieth part of the Realme, so that they need lesse maintenance, and it is enough to provide them of a competent stipend. These men are wise to doe evill, can reason plausibly, so long as they speake *Babylons* Logicke, *Downe with it, downe with it to the ground, Psal. 137.* But all their reasonings herein, are but perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gaine is godlineffe, *1 Tim. 6. 5.* And their mouthes may be easily stopped by answering them, that howsoever the Levites were the thirteenth Tribe, yet they were not the tenth nor thirteenth part in *Israel*, but at that time that God gave them the Tithes for the service of the Tabernacle, the sixtieth part. For when the other Tribes were numbred from twenty yeares old and upward, such as were able to beare armes were in number six hundred thousand, three thousand, five hundred and fifty,

(q) *Decimas Deo & sacerdotibus eius dandas, Abraham factus, Iacob promissus insinuat, deinde lex statuit, & omnes Doctores sancti commemorant, Walsfr. Strabo de rebus Ecclesiasticis*
(r) *Vna Enusque Notusque ruunt, creberg; procellis Africus, &c. Virg. id. 1.*

fifty, besides those which were either but twenty yeares old, or unfit for service, who would have doubled the number at least : but the Levites being reckoned from a month old and above, their number was twenty two thousand, *Num. 1. per totum*, which was not much above the sixtieth part. At this day then the Clergy of England, and their families, being not lesse than the sixtieth part of the Reame, as large a portion (even in their owne reasoning, out of their owne mouth will I judge them) is requisite for them as for the Levites. But that fancied Chimara, that *individuum vagum* of a competency, how shall it answer the Apostles rule of *communicating in all their goods*? *Gal. 6.6.* How shall it supply their want at all times? How shall there be any certainty in it? since by reason of the ebbing and flowing, rising and falling of the prices of things, it is as impossible to set downe a competent stipend, as it is to make a coat for the Moone. Was not tenne pounds by the yeare as competent about an hundred yeares since, as an hundred pounds are now? and who knoweth not whether future ages may not see as great alterations? Certainly these competencies have already brought our Livings to an impotency, and the yoke of prescription and custome in receiving our dues after the old rate, lieth so heavy on our neckes, that the more other men prosper, we pine; the more they flourish, wee fade; the more their estate increaseth, the more ours diminisheth.

Now againe the Papists, and some of our owne side, that have not looked so narrowly into this truth as they might have done, hold Tithes not to be required by the Morall Law consonant to the law of Nature, but by the Judiciall Law; and therefore now to stand or fall in the Church, as it shall please Saint *Peters* heire the Pope, (saith the one) or the supreme Magistrate, saith the other. But here, both antecedent and consequent, both assertion and inference halt downe right, and finde no

rest for the sole of their foot in any place of Scripture. The antecedent, that Tithes are judicials, for all Tithes are *holy to the Lord*, *Levit. 27. 30.* separated by himselfe from common use; but all judicials are things in common use, not separated from man: Tithes therefore are not, cannot bee judicials. The consequence againe is lame, Tithes are judicials, therefore now they may be retained or removed *ad placitum*. For is it not a received tenent amongst many of our Divines (f), that those judicials which serve for the backing of the Morall Law, for punishing the breaches of it, namely, idolatry, witchcraft, blasphemy, murther, adultery, theft, disobedience to parents, are still alive, stand in force, or at least have a surviving equity in them? If the rest, why not this of Tithes, which is as a bulwarke to the first Table, which prescribeth the worship of God, the manner and maintenance thereof?

But this position of our latter Papists, is not so old as their Canon Law: It was first invented by the Schoolemen, *Alexander of Hales* the Master, and *Thomas Aquinas* the Scholar, and the rest of that ranke. When *dominus deus Papa*, had taken the Tithes from the Oxen, that either did or should plough, *Job 1.* the Rectors of the Churches, to whom they were properly due; and had improperly given them to the Asses that fed by the Convents of Monks and Friars. Those locusts that had made the face of the Church more desolate, than ever the locusts of Egypt did the face of the country, by devouring every greene thing throughout their land, *Exod. 10. 15.* That so his sacriledge in exempting some of their orders, from paying Tithes of their grounds, where they were due, (as *Alexander* the third exempted the *Cistercians* Hospitalars, and Templars from payment of Tithes (t)). *John* the fifteenth gave the like privilege to the Benedictine Monkes at *Cusinum* (u). And in appropriating Church livings to all their Convents, might the better bee salved. There-

(f) *Pisc. prafat.*
in Levit. Perk.
cases confc.
&c.

(t) *Alexander*
3. *Cisterciens-*
les, Hospitala-
rios, & Tem-
plarios decima-
rum solutione
exemit, Catal.
rest. veris. Tom.
2. lib. 15.
(u) *Leo Marfi-*
canus Hostiens.
Episc. lib. 2.
dist. ca. 1.

Therefore, as in many other points; so in this there is warre betweene the Canonists and the Scholemen: the Canonists contending, that payment of Tithes is necessary by Gods commandement, against the opinion of the Schole Divines (*); for so the old Canon runnes. We bid monish and command, that by no means they neglect to pay Tithes to God, which God himselfe hath appointed them to pay (*). And the authority of the Scripture sheweth, that Tithes were granted for the furtherance of piety (†). The Schole-men on the other side striving that they are but judiciaalls, and so laying them open to the Popes power, to be alienated, transferred, and disposed of by him at his pleasure.

But the schismaticall and upstart generation of the Brownists cry out, (and herein the whole world will as easily wonder after these beasts, as after the beasts mentioned, *Rev.* 13. 3.) that Tithes are ceremonies; (an opinion of yesterday, scarcely devised an hundred years since) and therefore to be throwne headlong out of the Church of Christ, aswell as all other ceremonies which Christ hath taken away and nailed to his crosse, *Col.* 2. 14. Assuredly, if their assertion be justified, the conclusion cannot be denied. I pronounce with a free voice, *Sanctus Hieron* (α), that the ceremonies of the Jewes are both pernicious and deadly to Christians. That which they cannot prove, let me in a word or two disprove. Ceremonies were shadowes of things to come, carrying with them an analogicall resemblance of the things signified, as the shadow carryeth with it a resemblance of the body, *Col.* 2. 15. They were carnall rites, of holy, of heavenly things, *Heb.* 9. 10, 23. of some Evangelicall truth. Let them shew then the body, whereof they were shadowes; the holy things, the Evangelicall truth, whereof they were types; or else we must tell them that Tithes are no ceremonies. For, if the definition doth not agree to any thing, the thing defined cannot

(*) *Quod decimarum solutio ex divino precepto sit necessaria contra Theologorum sententiam*
lans. Concord. cap. 83.

(x) *Admonemus atque precipimus ne decimas omnino dare Deo neglegant, quas ipse Deus dare constituit, caus. 16 qu. 2.*

(y) *Decimas in usum pietatis concessas esse Canonica auctoritas demonstrat, caus. 16 qu. 7.*

(z) *Libera voce pronuntio ceremonias Judaeorum & perniciosas esse & mortiferas Christianis.*
Hieron. Aug. epist. 11.

(2) *Cui non con-
venit definitio,
eidem non con-
venit definitum
Regula Dia-
leſ.*

cannot agree to it (11). And since all these carnall rites were but to indure till the time of reformation, *Heb. 9. 10.* it is more then marveilous, that the Church of Christ ever retaining Tithes in use since the Apostles time, could not see them to be dead elements; yea, deadly ceremonies, till this generation arose. Oh, but they were given to the Levites for the service of the Tabernacle, *Num. 18. 21.* therefore ceremonies. But I shall make it appeare by and by, that Tithes were not then first instituted, but long before, even from the beginning, they were then only assigned to the Levites. Again, the argument holds not to prove them ceremonies, because given to the sons of *Levi* for the service of the Tabernacle: For what manner of reasoning is this; their work was ceremoniall, therefore their wages ceremonies? May not I better reason, they were given to the Levites for their service in the Tabernacle, which was not only ceremoniall, but also, yea and more principally morall; reading of the Scriptures, causing the people to understand the reading, *Neh. 8. 38.* blessing and praising the Gov of *Israel*, *1 Chr. 16. 4.* and teaching of the people the Law of the Lord of Hosts, *Mat. 2. 7.* Therefore they were morall duties.

But as when our Saviours disciples had rehearsed to him the diverse opinions of men concerning him; some saying that he was *John Baptist*, some *Elias*, some *Jeremiah*, or one of the Prophets: He asked them, Whom say yee that I am? *Mat. 16. 15.* So happily having proposed to you the diversity of opinions herein, some saying that they are judicall, some ceremoniall, some tolerable, some abominable, some one thing, some another, most of them shooting at one marke, to wrest them out of the hands of Gods Ministers, you are ready to demand, But what saith thou that they are? whether morall, ceremoniall, or judicall? I am not (beloved) fearfull to answer you concerning this point, but doe resolutely profess

professe unto you, that they are neither ceremonies necessary to be rejected, nor judicials indifferent, either to be retained or refused; but morall, being holy to the L O R D by an eternall right, as well before and after the Law, as under it; and being by him ordained to be the portion of his Priests and Ministers, as well before and after, as under the Law; so that that assertion, *all Tithes are holy to the Lord, Levit. 27. 30.* is no way Leviticall, but containeth in it a perpetuall truth, and that the Ministers of the Gospell may as lawfully claime the tenth of their peoples increase, as before and under the Law the Priests of the high G O D received them. For the making good whereof two points are to bee proposed. First, that Tithes were ever due, and paid before the law of *Moses*. Secondly, that they are now due in the time of the Gospell: for from thence it must follow evidently, that howsoever in the Law they were specially assigned to the sonnes of *Levi*, yet they had not then their beginning, but were ever the Lords and his Ministers by a morall and perpetuall right. For the first, Tithes were ever due, and paid before the Law. As soone as ever we finde any mention of a Priest of G O D, we find payment of Tithes to him, and that *eo nomine*, because he was the Priest of G O D; *Melchisedek* was Priest of the most high G O D, and *Abraham* gave him Tithes of all, *Gen. 14. 19, 20.* And this he did, not by voluntary contribution, but rather by necessary injunction; for such a gift would rather have argued the superiority and excellency to have beene in *Abraham* the giver, than in *Melchisedek* the receiver: whereas the Apostle would have us to consider *Melchisedek*'s greatnesse by *Abraham*'s giving of Tithes to him, *Heb. 7. 4.* Againe, the Originall is *Μελχισεδεκ δεδευστωκε τον Αβρααμ, vers. 6.* *Melchisedek* tithed *Abraham*; importing, that he tooke it by lawfull authoritie, not as a free will offering. In this way of *Abraham* walketh his grandchilde *Jacob*, (who no doubt

D

was

was taught by *Abraham's* pious direction to keepe the way of the L O R D herein, *Gen.* 18. 19. and voweth payment of Tithes unto G O D, *Gen.* 28. 20. as acknowledging that they were his right before the Law was given. But here *Cardinall Bellarmine* and his side would faine wring this testimonie out of our hands, and conclude hence, that tithes are no morall duties, because they were vowed; he himsele saith, it had beene an ungodly thing to vow Tithes, if he had beene absolutely bound to pay them (b); and as great a Rabbi amongst them as he, that a man may not vow a morall duty conditionally, as *Jacob* here doth (c), if G O D would be with him, and keep him in his way, and give him bread to eate, and raiment to put on. But it seemeth they are readie with their answer before ever they looked on the Text. For *Jacob* voweth, and that conditionally, that if G O D will bee with him, &c. the L O R D shall bee his G O D, which I thinke they will not denie to bee a morall dutie: even here then is evidence enough, that morall duties may be vowed, that they may be vowed conditionally. And if morall duties may not be vowed, why doe the people of the Jewes enter into a covenant, and sweare unto the L O R D G O D of their fathers, to seeke him with all their heart, and with all their soule? 2 *Chron.* 15. 12, 13, 14. Why doth *David* bind himsele by an oath to keep Gods righteous judgements? *I have sworn, and will performe it, that I will keepe thy righteous judgements, Psalm.* 119. 106. Thus out of the mouth and deeds of two witnesses beyond all exception, *Abraham* and *Jacob*, may this truth be established, that Tithes were held Gods right, and his Priests, in the law of Nature, before ever the law written. The perswasion whereof was by the law of Nature so ingraven in mens hearts, the practice of it in all possibilitie so dispersed from *Noah* amongst all people, that (as *Festus* saith (d)) the old people offered all kinde of Tithes to their gods, as *Cyrus* overcoming the

(b) *Impium*
fuisse votere
decimas, si abso-
lutè fuisse obli-
gatus eas solve-
re, *Bellar. contr.*
5. l. cap. 25.
rom. 1.
(c) *Alphons.*
Tostas. in Matt.
23.

(d) *Decima*
quaque veteres
dum sua offere-
bant.

the Lydians offered all to Jupiter (e), and Bactrian over-
comming the Seythians, offered to him also (f).

They say when thou hadst Ganges and the East's re-
throwne,

Thou setst apart for Jove the first fruits, as his owne.

And the ancient Romans did vow Tithes to Hercules
(g), yea the very barbarous Sabeans and Ethiopians sold
not their spices to the Merchants, before their Priests
had laid out their tenth for their gods (h). Thus have
I examined and cleared the first point.

I come now to the second, which is, that they are
now due to God, and those that serve him in the Gos-
pell of his Sonne, since the abolishing of the Law of
Ordinances. And here the great Cardinall and the Popish
Champions (who when the doore must bee set open to
unwritten traditions, can denie the Scripture to be full
enough without traditions, to containe expressly the
whole doctrine either concerning faith or manners, and
that therefore traditions are requisite (i): nay can with
the like affection of pietie and reverence, receive and
honour unwritten traditions, as all the bookes of the
Old and New Testament) doe now call for an expresse
precept in the new Law, specifying Tithes to bee the
Ministers maintenance, an expresse precept, it is not e-
nough to have it in sense, but we must have it in words;
to have it by sound consequence and collection, but wee
must have it *verbum pro verbo*, word for word; and yet Gre-
gory Nazianzen saith, that those things which are ga-
thered out of the Scriptures, are alike to those things
which are written expressly (j). If I can then deduce it
by good consequence out of the New Testament, it shall
be enough, though it be not written in *rotundis verbis &
syllabis*. When the Apostle then mentioneth living of
the Gospel, and that ever so, as they which wait at the

(e) Herodot. Clis.
(f) Te memo-
rant Gange, to-
toque oriente
subactis,
Primitias ma-
gno seposuisse
Iovis. Ovid. l. 3.
Fastorum.

(g) Macrob.
Sat. lib. 3. ca. 24.
(h) Decimas deo
sacerdotes capi-
unt, nec ante
mercari licet.
Plin. nat. hist.
li. 12. ca. 14.

(i) Scriptura
non continet
expresse totam
doctrinam sive
de fide, sive de
morbis, &c.
Bellarm. li. 4. de
verb. dei c. 3.

(k) Traditiones
non scriptae pari
pietatis affectu
& reverentia
suscipere, & ve-
nerari, ac om-
nes libros tam
veteris quam
novi Testamen-
ti, Concil. Trid.
Sess. 4.

(l) Perinde
sunt ea quae ex
Scripturis colle-
guntur, atque
ea quae sortibus
sunt.

The history of Tithes.

Altar are partakers of the Altar, 1 Cor. 9. 13, 13. when he urgeth communicating to our teachers in all our goods, Gal. 6. 6. wee may not here συμβιβζειν, *collatis testimoniis demonstrare*, (as Beza interpreteth it, *Act* 9. 22.) by comparing testimonies of Scripture, by laying one place to another, shew, that this living of the Gospell, this communicating in all our goods, should bee now by the tenth, as being a course held before the Law, and under the Law, unlesse man will be wiser than his Maker, and devise a new way of living for them, of communicating to them, leaving the old which God had settled from the beginning of the world. And what shall become of that double honour, double maintenance, which the Elders that rule well are worthie of, 1 Tim. 5. 17. if the portion of the Presbyters under the Gospell come short of the portion of the Priesthood under the Law? for so to understand honour the next verse there giveth us light, for the Scripture saith, *The labourer is worthy of his reward*; and accordingly Saint Hierome expoundeth honour to be maintenance, and understandeth by maintenance Tithes; adding also, What we have said concerning Tithes which heretofore were given by the people to the Priests and Levites, understand it also concerning the people of the Church (m). May we not finde here as good evidence in these testimonies for Tithes, as any where in the New Testament, for the perpetuall and unchangeable observation of the seventh day (cried up with more than a Jewish rigour, by many not zealous according to discretion (n).) for the baptizing of infants, and many other truths, which are not expressed in the very letter, and so many words, but soundly and justly gathered out of the sense and purpose of the holy Scripture? And what thinke wee of the Apostles reasoning, Heb. 7. 6, 7, 8, 9. when he proveth *Melchisedechs* Priesthood; and so Christs, which is all one, greater than the Leviticall; first, because in *Abraham* Levi paid Tithes to *Melchi-*

(m) *Quod de decimis diximus quia olim dabantur à populo Sacerdotibus & Levitis, in Ecclesia quoque populus intelligit.*

(n) See their absurd positions in *Rogers* preface to *Articles of Relig.*

Melchisedeck, and so to Christ. Secondly, because *Melchisedeck* is a Tith-taker that liveth still, and *Levi* is a Tith-taker that dieth. Doe not these consecratories follow and flow from it? First, that if *Levi* paid Tithes in *Abraham*, then they are originally no Leviticall ceremonies, howsoever under the Law they were specially assigned to him; for that is a crossing of the Leviticall ordinances, which injoyne, that Tithes should bee paid to *Levi*. Secondly, if before the Law Tithes were paid unto Christ in *Melchisedeck*, (then hee receiveth them of whom it is witnessed that hee liveth, *vers. 8.*) why should they not likewise be paid unto Christ in his Presbyters, after that law is abolished: now they must live of the Gospel, and being in his stead, *1 Cor. 3. 20.* are fittest to bee his receivers. Thirdly, if other things wherein *Melchisedeck* the type, and Christ the antitype agree, and are brought to prove his eternall Priesthood, are ever true of him; as, that he is King of righteousness, King of peace, that he is without father or mother, without descent; having neither beginning of dayes, nor end of life, *vers. 3. 3.* Why not this, hee ever taketh Tithes: since he receiveth Tithes of whom it is witnessed that hee liveth, and since this paying of Tithes is produced with the rest, to prove Christs eternall priesthood.

Againe, is not sacrilege accursed, and accursed for sin, not only in the old Testament, (it is a snare to to the man who devoureth that which is holy, *Prov. 20. 25.*) but also in the New? Thou that abhorrest idols, dost thou commit sacrilege? *Rom. 2. 22.* Is it not punished as a capitall sinne, not only in the one Testament, (in *Balaazars, Dan. 5.*) but also in the other? (In *Ananias and Sapphira, Act. 5.*)? For the sinne is so much the more grievous, by how much it cannot be committed, but against God. (a) And so speaketh *Beza* of *Ananias* sin: To this sacrilege there was added diffidence and hypocrisie; And so *S. Ambrose*, whilst he taketh away part

(O) Tanti gra-
vius est pecca-
tum, quanto
committitur
potest nisi in
Deum.
(P) Beza in lo-
cuto.

(9) *Dum ex eo
quod promissum
est, partem sub-
trahit, sacrile-
gii simile con-
demnatur et
fraus: sacrilegii quod
Deum in pollici-
tatione se felle-
rat. Ambr.
ser. 9.*

(11) *Quomodo a-
bundat in istis
nostris plusquam
scribarum et
Phariseorum, si
illi de fructibus
terrae suae gustare
non audent,
priusquam pri-
missas sacerdo-
tibus offerant, et
Levitis decima
separentur, et
ego nihil bo-
rum faciens,
fructibus terrae
suae abutens, ut
Sacerdos nesciat,
Levita ignoret,
divinum altare non sentiat
Orig. homil. 11.
in Num?*

of that which he promised, he is condemned both of sacrilege and fraud: of sacrilege, because he deceived God of his promise (9). Now if sacrilege, which is the taking away of things deputed and consecrated to God and his worship, being either such things as God by expresse reservation hath consecrated to himselfe; or else such as man hath consecrated and set apart to him, be still a sinne under the Gospel, still make men guilty before God. How then should not the payment of Tithes be a morall duty, stand still in force under the Gospel? since (as for mine owne part I take it) God hath consecrated them to himselfe by an eternall right: which right he chalengeth, (*Levit. 27. 30. All Tith is holy unto the Lord.*) At least (as no man can deny) they are by the Lawes, not only of this Land, but almost of all Christendome, consecrated unto God for the maintenance of his worship and ministry. And as the Scriptures are pregnant enough on our side to prove Tithes a morall duty, and now to be continued under the Gospel. So in the primitive & best times of the Church, the best of the Fathers and Councils understood, interpreted, and pressed them so; required them as a morall and Christian duty: and for almost a thousand yeares it was never held in the Church, that they were either judicall or ceremoniall. *Origen*, who was neere to the Apostles times, (there being but eighty foure yeares between *John* the Evangelists death and his birth) urgeth the payment of Tithes as a doctrine then received in the Church, and binding Christians. How doth (11) our righteousness abound more than the righteousness of the Scribes and Pharisees, if they dare not taste of the fruits of the earth, before they offer the first fruits to the Priests, and the Tithes be separated for the Levites: and I doing none of these, shall so abuse the fruits of the earth, that the Priests shall not know it, the Levite shall bee ignorant of it, Gods Altar shall not perceive it. And further, there he delivereth his judgement

ment for that point. I thinke it necessary that this Law should be observed according to the letter (f); and expoundeth our Saviours words (Mat. 23. *These things you ought to have done, and not to have left the other undone*) to bee a precept no lesse binding Christians than Jewes. Thus did he hold them to be morall, found them in *nova lege*. S^r. Cyprian (whose Martyredome fell about two hundred fifty nine yeares after Christ,) giveth us to understand, that Ministers then lived of Tithes, then distributed to them by the Bishops, who were the generall Stewards of Church goods (g); living (f faith bee) of that honourable stipend, with their brethren, as they who received Tithes of the fruits of the earth. S^r. Ambrose also preffeth this payment and a reformation, when fault had been committed afore. Whosoever shall call to minde in himselfe, that he hath not faithfully payed his Tithes, let him now amend that which he hath failed in (h). S^r. Augustine also can finde footing in the new Testament for Tithes, when he expoundeth, *Give unto Caesar the things that are Caesars, and to God the things that are Gods*, Mat. 22. 21. Tribute to Caesar, Tithes to God (i). When he saith againe, Set apart the Tithes, although that bee a small matter, for it is said that the Pharisees gave Tithes: And what saith the LORD, *Unlesse your righteousness exceede the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdome of Heaven* (j). And it seemeth that this was no new thing done under the Sun in his time, by that which he saith againe, Our Ancestors did therefore abound with all store, because they gave Tithes to GOD, and paid their Tribute to Caesar. But now because devotion hath decreased, exactions have increased: wee will not give the tenth part to GOD, and now all is taken away, that which Christ cannot have, Caesar will (k).

Propter idcirco opibus omnibus abundabant, quibus decimas dabant, et Caesaris censum reddebant, modo autem quia decessit devotio, accessit industria fisci, nolimus patiri cum deo decimas, modo autem tollitur totum: hec tollit fiscus, quod non accipit Christus. Id. hom. 48. inter 90 ser.

(f) Hanc egolegem observari etiam secundum litteram, necessarium puto.

(g) In honore sportulantium fratrum tamquam decimas ex fructibus accipientes. Ep. 66. Sportula was the stipend allowed by the Bishop to the Presbyter.

(h) Quicumque recognoveris in se, quod fideliter non dederis decimas, quoniam odemundis quod minus fecit.

Arabr. serm. 32. in ser. quadrag.

(i) Caesaris census, decima deo. Hom. 48. rom.

10. (j) Decimas exime quanquam parum sit, sed est enim quia Pharisei decimas dabant: quid autem domini minus adimplerunt, ergo. Idem in Psal. 146.

(k) Maiores vestri idcirco opibus omnibus abundabant, quibus decimas dabant, et Caesaris censum reddebant, modo autem quia decessit devotio, accessit industria fisci, nolimus patiri cum deo decimas, modo autem tollitur totum: hec tollit fiscus, quod non accipit Christus. Id. hom. 48. inter 90 ser.

The time would faile me if I should produce other testimonies out of Fathers, Councels, Oecumenicall and provinciall, lawes Ecclesiasticall and Imperiall: all of them acknowledging payment of Tithes to bee a morall duty, commanding them now to be paid to the Church. The one of the second Councell held at *Mariscon*, anno 586. shall serve for all (a). The Lawes of God providing for Priests and Ministers of the Churches, for their hereditary portion, have commanded all people to pay the Tithes of their fruits to the holy places: that being no wayes hindred by unlawfull things; they might attend their spirituall offices: Which lawes the Christian Church hath a long time kept undefiled. Whereupon we ordaine that all people shall pay their Ecclesiasticall Tithes. And so I conclude with that of *Junius*, that Tithes have beene holy to God by all right since the memory of man (b): And that it was sacrilege in the Pope at first, to appropriate them to Monks and Friers, from the labouring Oxen: no better in secular persons at the dissolution of the Abbies to invade them, in Patrons to set them to sale, to detain any glebe or Tithes consecrated to God: In Parishioners, either by secret practise, or pretended customes, to defraud the Minister of them: And that God is much robbed in our Church, partly by prescriptions and customes, which snatch away somewhat from every Church in our Realme; partly by impropriations, which of nine thousand two hundred, eighty and foure Parish Churches, (for that is the just number in *England* and *Wales* (c)) have devoured three thousand, eight hundred ninety five, almost the halfe in number, but farre above the halfe in value and goodnesse. God put it into the hearts of our Reverend Bishops, Deanes, and Chapiters, and Colledges, (who hold many of them still in the right of the Church) to provide so conscionably for those that labour in them; that whilst they serve at the Altar, they may

(a) *Leges divinae consulentes Sacerdotibus & Ministris Ecclesiasticis pro hereditaria portione, omni populo praeceperunt decimas fructuum suorum locis sacris praestare, ut nullo labore impediti per res illegitimas, spiritualibus possit vacare Ministeriis, quas leges Christianorum congeries longis temporibus custodivit intemeratas, Vade statimam.*

(b) *Decima iure quum post hominum memoriam Deo fuerunt sacra.*

(c) *Cambd. Brit. pag. 262.*

may not starve at it. But to dreame of any restitution of them from the Lay possessors, (unless it bee here and there one, like a berry or two in the top of a bough, whose heart God hath touched) were as the Poet saith, *quasi orae, a dreame of a shadow*. When we have said and reasoned all that we can, they have against us one argument for themselves, *anaculi*, which we shall never solve nor dissolve. In this case let me say to you as *Jeremy* said to the Prophets that prophesied, *Behold the vessels of the Lords house shall now shortly be brought againe from Babylon*. If we be Prophets, let us now make intercession to the LORD of Hosts, that the vessels that are left in the house of the LORD, goe not to *Babylon*, *Jer. 27. 25. 26.* For as the Israelites of old cryed, so may we; The sword of the LORD and of *Gideon*, *Judg. 7. 20.* It is the goodness of our God, and the Piety of our gracious King, that yet preserveth us from those Evening wolves, these

Reliquiae Danaum, and immitis Achilles (d).

(d) *Virg. Ene. id. 1.*

That I have so long dwelt upon this point and petition, *The blessing of the Levites substance*, I may say to these evill times whereinto wee haveaine, as *Paul* to the *Corinthians* in another case, Ye have compelled me. In the next petition, which is another request for an acceptance of the worke of his hands, I will briefly touch the first branch, which is an intimation of a worke to be performed by him, as being most pertinent to this time and persons here present.

Accept the worke of his hands. There lay a necessity upon man, even in his innocency, to labour in an honest calling; The LORD GOD tooke *Adam*, after he had made him, and put him into the garden of *Eden* to dresse it, *Gen. 2. 15.* But when man had sinned against his Maker, and forfeited his state in that *Paradise* of pleasure, when his labour should have been with pleasure, without defatigation, hee was turned out into the wide

The history of Tithes.

world; like the earth, tilled for his sake; *Gen. 3. 17.* In which with the sweat of his browes, even with difficult labour, paine, and sorrow, hee must eat his bread, and get his living. For now all his dayes are sorrow, and his travell grief. *Eccles. 2. 22.* And now labour lieth on him not only as a duty, testifying his obedience, wherein hee must imitate the holy Angels, who are created of God to be ministring spirits, *Heb. 1. 14.* Yea, his heavenly Father, who laboured in the beginning of time, in the creating of all things, and at this time; and to the end of times, worketh in the preservation of all his creation, *John 4. 17.* But also as punishment of his disobedience; *Man is borne with labour, as the sparks flie upward, Job 5. 7.* And this working with his hands, is the discharging of the duties of that calling wherein God hath set him, at the L^od's which I leave every man, to let him worke *1 Cor. 4. 19.*

Now this worke of Levies hand, was (that I may distinguish the things that differ) either ceremoniall, or morall. The ceremoniall was to minister in the Priests office, *Ex. 28. 4.* to offer olles and sacrifices, *Lev. 2. 2.* to be over the Tabernacle of the Testimonie, over all the vessels thereof, and all things that belong unto it, *Numb. 1. 50.* The morall was to thanke and praise the God of Israel, *1 Cor. 10. 4.* and *Ps. 31.* to bless the children of Israel, in Gods name, *Numb. 6. 23.* *Deut. 10. 8.* to read in the booke of the Law distinctly, give the sense, and cause the people to understand the reading, *Numb. 8. 8.* to shew the people the sentence of judgement in hard matters, *Deut. 17. 8. 9.* *1 Cor. 12. 8.* *Ex. 44. 23. 24.* to exhort them in warre, *Deut. 20. 23.* to teach them at all times the Law of the L^ord of Hosts; and to walk before the Lord in uprightness, that so they might turne many from their iniquities, *Mal. 2. 6. 7.* Now the first of these, the ceremoniall worke, was to endure but till the time of reformation, *Heb. 9. 10.* the lasting of that hand writing

writing of ordinances, to the crosse of Christ. Gal. 2) that law being changed, and abolished, this work of the Priesthood is abolished also. The other worke, the morall, is to continue, though not in the tribe of Levi, yet in those Prophets, Pastors, and teachers that Christ raises for the perfecting of the Saints, the worke of the ministry, and the edifying of his body. Eph. 4. 12. till the end of the world; the appearing of I. C. 1. 10. CH. 1. 1. 1. Act. 28. 20. 1 Tim. 4. 14. This worke in regard of the authority by which it matters for whom it is done, is called the Lords worke, 1 Cor. 15. 10. in regard of the dignity of it, 1 Cor. 15. 10. a good or godly worke, 1 Tim. 3. 1. and the workmen thereof labourers together with God, 1 Cor. 3. 9. in regard of the greatness of it, a worke hardly to be fitted with a workman, who is sufficient for these things? 1 Cor. 1. 16. it is *omni val. ipsi angelis formidandum* (e); a burthen to be feared of the very Angels, *est artium regimen animarum* (f); the government of Soules is the art of arts.

(c) Bernard.

(f) Gregor. in
past. par. 3. ca. 1.

Now beloved Brethren of the Clergie, the chariots of Israel, and the horsemen thereof, 1 King. 1. 14. Since the lines are false to us in this pleasant place, suffer, I pray you, a few words of exhortation. As, then, wee have taken upon us the Ministeriall office and worke: so that ministry which we have received from the Lord, let us fulfill in the Lord, Gal. 4. 17. even doe the worke of Evangelists, 2 Tim. 4. 7. And since wee are Ambassadors for Christ; let us in Christs stead pray our people to be reconciled to God, 2 Cor. 5. 20. shew all the counsels of Christ to the household of faith, Act. 20. 27. Since we are watchmen set over the house of God, let us take heed unto our flocks; watching night and day, in season and out of season, for the Soules committed to our charge, Heb. 13. 17. For if all ought to watch, (saith Bernard) much more ought the shepheards (g). If he so labourerth and watch who feedeth Labans sheepe,

(g) Simeon vigilare debent, multo magis pastores. Bern. de vigil. pastor.

(h) *Sic laborat
et vigilat qui
pascit oves La-
ban, quanto la-
bore, quantoque
vigilia debet in-
tendere, qui
pascit oves Dei?*
Basil, hom, de
penit.

(i) *Incuria pra-
positi est insuria
et positi. Hieron.
Epist. ad Furia.*

hinc (d) (e)

hinc (d) (e)
1. cor. 1. 17. 18.

hinc (d) (e)
1. cor. 1. 17. 18.
1. cor. 1. 17. 18.
1. cor. 1. 17. 18.

(saith *S. Basil*), with what labour, and what watch-
ings ought he to beset himself, who feedeth Gods
sheepe (*h*). Since we are Gods stewards, let us give
to every one of his household their portion in due season,
Exhort. 12. For if hee who provideth not for them of
his owne house, the bread that perissheth, *1 Tim. 5. 17* hath
denied the faith, and is worse than an Infidel, *1 Tim. 5. 8*. Much more is hee to be accounted so, who provi-
deth not for those of Gods house; the bread that in-
dureth to eternall life. The rulers that dwell in their
charge (*g*). Since we are stewards, let us go forth
to sow, *Matt. 13. 3*. not to reap only, since planters;
1 Cor. 3. 6. let us ingraft in the minds of the faithfull, that
word which is able to save their soules, *1 Tim. 4. 1*. Since
waterers, let us water those tender plants, that are plan-
ted in the colony of the Lord; and let it not be our fault
that the Lords field should seeme to be cursed with the
curse of the mountaynes of *Gilboa*, upon which neither
dew nor raine fell, *2 Sam. 12. 17*. Since builders up the
house of God, let us build up the household of faith
upon Christ Jesus the corner stone, and so they may grow
into an holy temple in the Lord, *Eph. 2. 19*. Since men
of God, let us quit our selves like men, *1 Cor. 16. 13*.
preach the word, be instant, reprove, rebuke, exhort
with all long suffering and doctrine of the Lord, *Gal. 6. 1*. Since
the salt of the earth, let us have salt in our speech, *Matt. 5. 13*.
and let all our speech be so seasoned with salt, that
it may minister grace to our hearers, *Col. 4. 6*. Since mes-
sengers of the Lord of Hosts, let our lips preserve
knowledge, *Matt. 23. 23*. let us bring glad tidings of good
things to our auditors, *Mat. 23. 23*. And since wee are
labourers in his vine-yard, let us goe into it; and that not
only to feed there, but also and much more to labour,
Matt. 20. 1. Let us not be dumbe logges, such as cannot
or will not barker, and who have need that Christ should
cast out of them that dumbe devill, *Luk. 11. 14*; nor dead
idols,

idols, who have mouths, and speake not, *Psal. 115. 5.*
Nor Pastors derived by Antiphrasis, a non *pascendo*, from
not feeding (k) or of *pastor pascens*, to be fed only:
For when they do not feed, but are fed themselves, they
are not derived from *pasco*, to feed; but from *pascor*, to
be fed (l). Let not those complaints light upon us which
Saint Bernard darted out against the Clergy of his time,
saying, that they were in habit Clergy men; in follow-
ing after game, men of the world; but in work, neither:
that they laboured not as other men; but whereas all
States of men have some labour, and some pleasure, that
they by a new cunning dividing betwene these, have
chosen that which is delightfull in every thing, and re-
jected that which is displeasing (m). Let the Pope onely
take this privilege to himselfe, that though he draw mil-
lions of soules after him to hell, yet no man may presume
to say to him; Sir, why dost thou doe so (n). But let us
take heed unto our selves, to reading, or exhortation
and doctrine, that we may save our selves, and then that
heare us, *1 Tim. 4. 26.*

But above all things, let mee put you in minde of one
thing, that wee bee not onely such as have the light of
knowledge; but such also as are indued with the fire of
zeale; that our lips may not only preserve knowledge,
but also (that which the Lord requireth in the Tribe of
Levi, *Mal. 2. 6, 7.*) that we may walke with God in
peace and equity; that we may weare upon our breast-
plates, not only the Virm of light and knowledge; but
also the Thummin of integrity and good conversation,
Exod. 28. 30. that we may alwayes enter into the san-
ctuary of the Lord with our golden bells, the sound of
preaching; and Pomegranates, the fruit of good living,
(as S. Gregory interpreteth it (o)) mingled together,
Exod. 28. 33, 34. that we who teach others, may teach
our selves, *Rom. 2. 21.* who preach to others, may not
our selves be cast awayes, *1 Cor. 9. 27.* For it belongeth to

(k) *Vi moni a non pascendo,*
(l) *Quamvis non pascant sed pascantur, non a pascendo deri- vant, sed a pascor pascens.* Bernardus poem. par. 11. rorum, de cor. rupa. *Scilicet Ec- clesia.*
(m) *Ecclesia ha- bitu Clerici,* quia cum non- na, a d. v. m. ex- an labore. *hominum nomi- esse, sed cum co- cupis, scilicet 33 bonitatem ali-*
quid habuere lahoris, et ali- quid voluptatis. Clerici, in or- ha. no. quon- dam. *discernunt co- rum, quod de- at in quibus- elegit, et to- cum quod mola- ras, et quod fide- 3. de considera- tione.*
(n) *Distin. 40 in decr.*
(o) *Greg. lib. 1. epist. 24.*

(p) Sacerdotum
enim est propriè
non solum do-
cere sed et fa-
cere, legem, ut
nequaquam
verbis subjectos
sibi populos, et
credulam ge-
nem, sed et om-
nes discant.
Hieron. in Jo-
ann. 16.

(q) Hæretici pul-
cherrima her-
esia, quando
Sacerdotis mem-
brum, lingua,
concordant, id est
epist. ad Nepot.

(r) Prædicatio
veritatem vol-
uit, et cor lingua
differtur. Aug.
in Psal. 97.

(s) Si quis sint
Angelorum lin-
gua. Hieron.

(t) Monstrum
res est gradus
summus, et
animi infimus,
fides prima et
vita ipsa, lin-
gua magnifi-
ca et manus
otiosa, sermo
inutilis et fru-
stus nullus, vultus gravis et altus levis, caput caninum et cor caninum, facies ruga et
lingua mugosa, angeli autem et viri stabiles, lib. 2. de considerat.

Gods Priests, not only to teach, but also to do the law; that they may not only teach their people and flocks committed to them with words, but also with exam-
ples (p). This is the best harmony of all, when the Priests minde, hand, and tongue agree (q). But on the other side, it is nothing to preach the truth, if the heart disa-
gree from the tongue (r): Nay, if we could speak with the tongue of men, should be so skilfull in Oratory, that we could at our pleasure lift up, advance, amplify, ex-
tenuate, and as it were by an enchanting power of elo-
quence, turne any thing into what shape and habite wee would; and so subtil in disputing, that we could worke any thing out of any thing: if wee could speake with the tongue of Angels, (if there were any angels tongues (s), for the words are to be understood hyper-
bolically,) if we had prophecy, the gift of interpreting the Scriptures, and knew not some few, but all myste-
ries; even the whole mystery of godlinesse: and had not some little knowledge, but all; even not only the wise-
dome of this world, and the Princes thereof, which come to nought, 1 Cor. 1. 6, 8, 9, that with Solomon wee could speake of plants from the Cedar which is in Li-
banus, to the Hyssope which groweth upon the wall: and of beasts, and birds, and creeping things, and fishes: 1 King. 4. 33. but also the wisdom of God hid in a mystic, and had not charity: not only these excellent gifts are to be accounted nothing, but we our selves are nothing, 1 Cor. 13. 1, 2. To such Pharisees who say and doe not, that same song of St. Bernard, not pleasant but profitable, must be sung. (t) It is a monstrous thing to have an high degree, and a base minde; the chiefe feat, and a lewd life; a tongue speaking great words, and an idle hand; much speech, and no fruit; a grave countenance, and a light carriage; a gray head, and an idle heart; a wrinkled

The history of Tithes.

31

wrinkled face, and a trifling tongue; great authority, and a tottering stability. To grow to an end then, let us so take heed to our selves, that we may live well, and to our doctrine, *1 Tim. 4. 16.* that we may instruct our people committed to our charge: Let us so shine as bright stars in the militant Church, (that is in *Chrysostomes* interpretation *(u)*), Let us so teach that men may not only hear our words, but also see our good works) that at length wee may shine as bright starres in the triumphant Church for ever and ever, *Dan. 12. 3.* And let us so jointly doe, and teach the least, *Mat. 5. 19.* the greatest, all the commandements of God, that wee may bee called great in the Kingdome of grace; may be found heirs in the Kingdome of glory, and sit with Christ in his Throne, *Rev. 3. 21.* To whom with the Father, and the Holy Ghost, three Persons, one God, and King eternall, immortall, invisable, and onely wise, bee Honour and Glory, for ever and ever,

(u) *Chrys. hom. 11. in Matt.*

A M E N.

FINIS.
